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BIOGRAPHY.

Life of the Right Reverend George Bull, D.D. some time Lord Bishop of St. David's.

THIS great man was the son of an opulent tradesman at Wells in Somersetshire, where he was born March 25, 1634. He received his education at Tiverton school, in the county of Devon, from whence he was removed to Exeter college before he had obtained his fourteenth year, and was placed under the tuition of Mr. Ackland, with whom, on their leaving the university, he resided till he was about nineteen years of age. After quitting Mr. Ackland, he went to live with a Mr. Thomas, rector of Ubley in Somerset, with a view of prosecuting his theological studies. A worse choice could not have been made; for this gentleman was not only very insufficient, but extremely bigoted to the doctrines of Calvin, and to the Presbyterian discipline. But Mr Thomas's son, who afterwards became prebendary of Wells, was of a more enlarged mind, and furnished Mr. Bull with the works of Hooker, Hammond, Grotius, &c. much against the wish of his father, who would frequently say, "My son will corrupt Mr. Bull." Thus it pleased God to correct the disadvantages of his education, and by a favourable circumstance, to strike such light into his mind, as preserved him from the bad principles of those times, and directed his understanding in distinguishing truths of the greatest importance.

Soon after leaving Mr. Thomas, he received holy orders privately from the hands of Dr. Skinner, the suffering Bishop of Oxford, who had the courage to send many laborers into the Lord's Vineyard, when the exercising his episcopal office was made penal by the parliament. Mr. Bull was ordained both deacon and priest in one day, and that when he was no more than one and twenty. Though this was not strictly canonical, yet the exigency of the times gave it a sanction. Shortly after this, he accepted the small living of St. George's, Somersetshire, a few miles below Bristol, where he found many Quakers, and other wild sectaries, who held very extravagant opinions; but by his constantly preaching twice every Lord's day, by his sound doctrine and exemplary life, by his great charities, (for he

expended more annually in relieving the poor of all sorts, than the whole income of his living amounted to,) and by his prudent behavior, he gained very much upon the affections of his parishioners, and was very instrumental in preserving many, and reclaiming others, from those pernicious errors which then were common among them. He had not been long settled in this place, when a singular circumstance happened, which greatly increased his reputation. The matter was this: One Sunday when he had begun his sermon, as he was turning over his bible to explain some texts of scripture which he had quoted, his notes, containing several small pieces of paper, flew out of his bible into the middle of the church, to the great entertainment of many of the congregation, who concluded that their young minister would be completely at a nonplus for want of his materials; but some who were more considerate, gathered up the notes, and carried them to him in the pulpit. Mr. Bull took them, but perceiving most of his hearers inclined to triumph over him in his confusion, and to insult his youth, immediately put the notes into his book, and having shut it, continued the subject *extempore* with the greatest coolness and order, without being once at a loss.

The iniquity of the times would not bear the regular use of the Liturgy: to supply which defect, Mr. Bull formed all the devotions he offered up in public, out of the book of Common Prayer, which did not fail to supply him with fit matter and proper words upon all occasions. He did this with so much fervor and ardency of affection, and with so powerful an emphasis in every part, that they who were the most prejudiced against the Liturgy, did not scruple to commend Mr. Bull as a person that prayed by the spirit, though at the same time they railed at the Common Prayer as a beggarly element, and as a carnal performance.

A remarkable instance of this happened while he was minister of St. George's, which, because it shows how valuable the liturgy is in itself, and what unreasonable prejudices are sometimes taken up against it, our readers will excuse us for mentioning it. He was sent for to baptize the child of a dissenter in his parish; upon which occasion he made use of the office of baptism as prescribed by the Church of England, which he had got entirely by heart; and he went through it with so much readiness and freedom, and yet with so much gravity and devotion, and gave that life and spirit to all that he delivered, that the whole audience were extremely affected with his performance; and notwithstanding his using the sign of the cross, they were so ignorant of the Church offices, that they did not discover it was the common prayer. When the whole was over, the father of the child returned him many thanks, intimating at the same time with how much greater edification they prayed, who depended entirely on the spirit of God for his assistance in their *extempore* effusions, than those did who tied themselves up to premeditated forms; and that if he had not made the sign of the cross, which was, as he termed it, a badge of Popery, nobody could have formed an objection to his excellent prayers. Upon this, Mr. Bull hoping to recover him from his ill-grounded prejudices, showed him the office of baptism in the liturgy, wherein was contained every prayer which he had made use of on that occasion; and this, with other arguments that he then urged, wrought so effectually upon the good man and his fam-

ily, that they always after that time frequented the parish Church, and never absented themselves from Mr. Bull's communion.

While he remained minister of this parish, the Providence of God was pleased to appear wonderfully in his preservation. The lodgings he had taken in this place were contiguous to a powder-mill, the danger of which situation so affected his good friend Mr. Morgan, a gentleman of the parish, that he insisted upon his removing to his house. For some time he declined this kind offer, but at last he complied with it, and a few days after his removal, the mill was blown up, and his apartment with it, the very hour that he used commonly to be in his study. During his being at St. George's, it was his custom to make a journey once a year to Oxford, where he remained two months to enjoy the advantage of the public libraries. In his way thither, as well as on his return, he always made a visit to Sir William Masters of Cirencester; and while there, usually preached for Mr. Alexander Gregory, incumbent of that place, whose daughter he married in 1658. She was a most excxllent woman, and had so great an affection for her husband, that when he died, she preferred residing at Brecknock to settling among her relations, because that his remains were interred in that place, by the side of which her own were deposited a few years after his death. By this marriage Mr. Bull had five sons and six daughters.

About this time he was presented to the rectory of Suddington St. Mary, in Gloucestershire, by lady Pool. No man was more zealous in promoting the royal cause than Mr. Bull; and several gentlemen in his neighborhood had frequent meetings at his house, to consult how they might contribute their assistance towards the restoration of the king. When that happy event was accomplished, Mr. Bull used frequently to preach at Cirencester, where, by his judicious discources, he reconciled many to the Church of England, and in his own parish he made a free use of the liturgy a considerable time before it become re-established.

In 1662, at the request of his diocesan, bishop Nicholson, Mr. Bull was presented to the neighboring vicarage of Suddington St. Peter, by the Earl of Clarendon, then lord chancellor; but the value of both united did not exceed one hundred pounds a year. The only dissenters he had to disturb the peace of his parish were a few quakers, who resisted all his endeavors to bring them to the Church, for they were as obstinate as they were ignorant. One of these, who was a noted preacher among them, once accosted Mr. Bull in these words: "George, as for human learning I set no value upon it; but if thou wilt talk scripture, have at thee." Upon which Mr. Bull, willing to lessen his confidence, readily answered, "Come on then, friend!" So opening the bible, which lay before them, he fell upon the book of Proverbs. "Seest thou, friend," saith he, "Solomon saith in one place, 'answer a fool according to his folly;' and in another place, 'answer *not* a fool according to his folly." How dost thou reconcile these two texts of scripture? "Why," said the quaker, "Solomon don't say so?" To which Mr. Bull replied, "Aye, but he doth;" and turning to the places, he soon convinced him. On which the quaker, being much out of countenance, said, "why then Solomon's a fool;" which ended the controversy.

Mr. Bull was a most diligent pastor, and adhered scrupulously to all the prescriptions of the Church; and though in his preaching he made but little use of notes, which was owing to the singular strength of his memory, and the clearness of his judgment, yet he never wandered into any mystical or enthusiastic flight. His discourses, though frequently doctrinal, and oftentimes profound, were in general plain and earnest exhortations to the practice of the christian duties, as the only satisfactory evidence of righteousness. He was not content with the discharge of his public duty as a parish priest, but he attended with equal assiduity to the temporal necessities of his people. He had not the least tincture of covetousnes in his temper; hospitable he was to all his neighbors, and they never wanted relief who were known to him to stand in need of it. When he visited any poor sick family, his prayers and alms went together. He would send largely to poor housekeepers in the time of their distress, when they were visited with sickness, or had sustained any great loss. But the widows and orphans of clergymen who were unprovided for, were the constant objects of his care and concern: he usually gave liberally himself, and was very active in procuring charities from the gentry on such occasions, and his character was such, that his solicitations for charitable purposes were never in vain. One particular method of his in doing good, was in keeping poor children at school: of the advantages attending religious education he was deeply sensible; and this made him particularly attentive to the children of the poor, many of whom at the last day will arise and call him blessed.

The only amusement he indulged in, besides that of cheerful conversation, was in his books. "His study," says the excellent writer of his life, "was the scene of his most exquisite pleasure; and he would freely own with great assurance, that he tasted the most refined satisfaction in the pursuit of knowledge that the present state of human nature was capable of; and that when his thoughts were lively, and lucky in his compositions, he found no reason to envy the most voluptuous epicure. In 1669 he printed that excellent work, his *Apostolical Harmony*, or two dissertations concerning the doctrine of St. James on Justification, and a reconciliation between the sentiments of that apostle and those of St. Paul on that important subject. This work, which is in Latin, was dedicated to his friend and patron bishop Nicholson, who had greatly encouraged him in the composition of it. Mr. Bull's aim herein was to settle the much agitated question of Justification by Faith or Works, which had produced the fiercest dissensions among divines both at home and abroad. Though he leans more to the Arminian side than to the Calvinistic, he yet prudently avoids the extremes to which many partizans of the former scheme had carried their definitions and conditions. The grand object of his first dissertation is to show, "*That good works, which proceed from faith*, and are *joined with faith*, are a necessary condition required from us by God, to the end that by the new and evangelical covenant obtained by and sealed in the blood of Christ the mediator of it, we may be justified *according to his free and unmerited grace*." Thus it is evident, that though he holds that good works are a condition, yet, against both Papists and Pelagians, he renounces all plea of *merit* in those works. Of this great and evangelical principle, the

second dissertation was no more than an elaborate illustration or defence. This performance attracted considerable notice, and was attacked by several writers, as well in, as out of the Church of England. The controversy lasted a long time, and was managed by some of Mr. Bull's opponents, particularly by Dr. Tully, with considerable ability and asperity. However, our author replied, and perhaps few impartial and competent readers will scruple to allow, that the advantage lay materially, if not wholly, on his side. At least thus much is certain, that in consequence of the publication of the Harmony, and the dispute attending it, the high Calvinistic doctrines went rapidly down, and a more liberal and scriptural view of the doctrine of *man's acceptance* with God prevailed. In 1678, Mr. Bull's great merit recommended him to the patronage of the lord chancellor Finch, afterwards Earl of Nottingham, who bestowed upon him a prebend in the cathedral of Gloucester. In 1685, our divine published the greatest of his works, his *Defensio Fidei Nicenæ*, concerning which he had thrown out a hint in one of his former treatises, and which had of course excited general expectations. In this most profound and labored performance, the "Consubstantiality and Co-eternity of the son of God," is irrefragably proved to have been the Catholic Faith before the council of Nice. Nothing could be more seasonable than this work at the time of its publication, for numerous pieces in favor of the Arian and Socinian heresies were artfully dispersed over England; and some learned divines, in their zeal to vindicate the Catholic doctrine of the Trinity, had committed strange mistakes, and made concessions which were likely to be of dangerous consequence. This book was no sooner printed at Oxford, than it was received with universal applause; and the fame of it spread itself into foreign parts, where it was highly valued by the best judges of antiquity, and was noticed in a very distinguishing manner by the famous Bossuet, bishop of Meaux, between whom and our divine there was afterwards a friendly correspondence. The same year he was presented to the rectory of Avening in Gloucestershire; and the year following, archbishop Sancroft conferred on him the archdeaconry of Llandaff, about which time the university of Oxford conferred on him the degree of D. D. without fees. Soon after the revolution, he was put into the commission of the peace; the main inducement to his acceptance of which, says his biographer, was, "that he might have an opportunity to put the laws in execution against immorality and profaneness." And this we think will be a sufficient apology for a clergyman's acting in the same capacity.

In 1694, Dr. Bull published his *Judicium Ecclesiæ Catholicæ*, from the Oxford press; the design of which was to defend the anathema pronounced at the first council of Nice, against the exceptions of Episcopius.

The last treatise which he wrote was, the "Primitive and Apostolical Tradition of the Doctrine received in the Catholic Church, concerning the Divinity of our Savior Jesus Christ, asserted and evidently demonstrated against Daniel Zwicker, &c." but it did not appear till 1703, when it was published, with the rest of his works, by the learned Dr. Grabe.

In 1704-5, Dr. Bull was consecrated, though much against his own inclinations, bishop of St David's, which extensive diocese he governed with great care and tenderness, though at the time of his advancement he was 71 years of age. He resided almost constantly in his diocese, and thus watched with a truly episcopal vigilance over the conduct of his clergy. He reformed a great number of abuses, and instituted many excellent regulations for the promotion of pure religion. His charities were very extensive, and he was particularly attentive to the wants of the aged poor.

This incomparable prelate died in the full triumph of faith, Feb. 17, 1710; and the last word he spoke was, *Amen*, to the commendatory prayer, which he repeated twice distinctly and audibly after his usual manner.

He was buried in the collegiate Church of Brecknock, about a week after his death, between two of his predecessors, bishop Manwaring and bishop Lucy. He left behind him but two out of eleven children. His son Robert was rector of Tortworth in Gloucestershire, and prebendary of the cathedral Church in that county. He married a grand-daughter of the great Judge Hale, and the bishop's daughter married a grandson of the same judge.

Bishop Bull's Latin works were collected and published under the direction of the excellent Dr. Grabe, in 1 vol. folio, 1703. After his death were printed his Sermons and Charges, in 4 vols. 8vo. His Life, with his portrait, was published in 1 vol. 8vo. 1713, by that eminently pious christian, Robert Nelson, Esq.

John Calvin on Infant Baptism.

As the subject of Baptism has of late been much discussed in the Magazine, many of our readers will no doubt be pleased to see the sentiments of the famous Reformer CALVIN, on this point. And in the following extract they are explicitly laid down.

SINCE in the present age certain distracted spirits have excited great disorders in the church on account of Infant Baptism, nor have they yet ceased their commotions, I cannot do less than subjoin here an appendix to restrain their madness. If in this I shall seem to any one too prolix, I beg such an one to consider that to preserve purity of doctrine in point of magnitude, together with the peace of the church, ought to be so dear to us that we should disdainfully reject nothing that may conduce to these ends. And in striving to allay this dispute I shall labor so to explain the mystery of Baptism as not to make it of more moment than it deserves.

The opposers of Infant Baptism use indeed an argument in appearance, of considerable weight, when they say it is founded on no institution of God, but was introduced only by the presumption and vain curiosity of men, and rashly continued in practice by a foolish facility. A sacrament, to be sure, unless it relies on the certain foundation of God's word, depends on a brittle thread. But what if upon due consideration of the subject it shall appear, that they falsely and wickedly misrepresent a sacred appointment of God?

Let us then in the first place enquire into its origin: and if it shall appear to have been merely invented by the rashness of men, and to rest only on that authority, let us return to the right observation of Baptism according to the will of God only. But if it can be proved certainly to have his express authority, let us take care, lest in rejecting a most sacred institution of God, we be found obstinate contemners of his authority.

It is a sentiment, then, clearly admitted by all who know what religion is, that the right apprehension of a sign consists not merely in the external ceremony; but depends chiefly on the promise, and the spiritual mysteries, by which in figure the Lord institutes his ordinances. He therefore who would learn the essence of Baptism, to what end appointed, what in short it is, should not stop and rest his mind upon the element and corporal appearance, but much rather elevate it to the promises of God which are herein offered to us, and to the interior hidden things which are here represented. He who does this hath attained to the real truth of baptism, to its sum, and, as I may say, its substance: and hence he will see what is the reason, and what the use of external sprinkling. On the other hand, he who, passing over these things with inconsideration, attaches and keeps his mind altogether fixed upon the visible ceremony, understands neither the intent nor propriety of baptism. Neither does he know what the water signifies, nor what is its use. These sentiments are confirmed by so many and such clear testimonies of scripture, that there can be no need of dwelling longer on the point in this place.

It remains therefore that from the promises given to baptism, we enquire what is its power and nature. And the scriptures show that the cleansing of sin, which we obtain from the blood of Christ, is herein primarily pointed out; and in the next place the mortification of the flesh, which consists in a participation of his death, by which the faithful are regenerated to newness of life, and consequently are united to Christ. To this summary may be referred all that the scriptures have delivered concerning baptism; unless, indeed, we may further add, that it is a symbolical testimony of our religion in the sight of men.

But since before the institution of baptism, the people of God had circumcision in its stead, let us see wherein these two signs differ, and wherein they agree; by which we may discover the mystical relation between them. When the Lord commanded Abraham to observe circumcision, he promised to be a God to him and his seed, adding that in him is abundance and sufficiency of all things, from whence Abraham might see that his hand was to be unto him the fountain of every good; in which words is contained the promise of eternal life, as Christ interprets them; drawing hence an argument to prove the resurrection and immortality of the faithful; *For* (says he) *God is not the God of the dead, but of the living.* Wherefore Paul also, showing the Ephesians from what perdition the Lord had delivered them, inasmuch as they had not been admitted into the covenant of circumcision, he concludes them to be without Christ, without God, without hope, and strangers to the testimony of promise; all which things the covenant itself comprehended. For

the first step to our coming unto God, the first opening of the door to immortal life, is the forgiveness of sins. Hence it is that this rite answers to the promise of baptism, with respect to the purging away of sin. Afterwards the Lord stipulates with Abraham that he should walk before him in sincerity and innocency of heart, which refers to mortification, or regeneration. And lest any one should doubt whether circumcision be a sign of mortification, Moses elsewhere more clearly explains it, while he exhorts the people of Israel to circumcise the foreskin of their hearts to the Lord, because they were chosen from all the nations of the earth to be the people of God. As God, when he adopted the posterity of Abraham to be his people, commanded them to be circumcised, so Moses teaches that they must be circumcised in heart, showing hereby what is the true nature of the carnal circumcision. Then lest any one should herein rely upon his own strength, he teaches that the grace of God is necessary. All these things are so often inculcated by the prophets, that there can be no need of my multiplying testimonies to prove what of itself every where occurs. We have then a spiritual promise given to the fathers in circumcision, such as is given to us in baptism, since it figured to them remission of sins and mortification of the flesh. Thus as we have shown that Christ is the foundation of baptism, in whom both those things are contained, the same likewise follows of circumcision. For he is promised to Abraham, and in him was to be the blessing of all nations. For the sealing of which grace circumcision was added as a sign.

There can now be no difficulty in seeing what is the similarity and what the difference between these two signs. The promise, in which, we have shown, consists all the virtue of signs, is the same in both, namely, of the paternal favor of God, remission of sins, and eternal life. In the next place, the thing signified is one and the same, to wit, regeneration. The foundation on which rests the substance of these two things is the same in both. Wherefore there is no difference in the interior mystery, by which is to be estimated the whole intent and propriety of sacraments. The difference that remains, lies altogether in the exterior ceremony, which is the least part; the chief, depending on the promise and the thing signified.

It is therefore clear that whatever agrees to circumcision pertains at the same time to baptism, except the mere difference of the visible ceremony. To this mystical relation and analogy the rule of the Apostle most clearly conducts us, in which we are directed to square every interpretation of scripture *according to the proportion of faith.* In this point the truth is most palpably manifest. For as circumcision was a mystical token to the Jews, by which they were certified of their adoption among the people and into the family of God, and on their part named themselves by the name of God, it was the door by which they entered the church; so in like manner we now are initiated to God by baptism, we inscribe ourselves among his people, and swear by his name. Whence beyond all controversy it is apparent that baptism supplies the place of circumcision, and answers with us the same purpose.

If now we please to enquire whether baptism ought to be communicated to infants, may we not say that he is guilty of supreme

folly, or rather that he is beside himself, who looks only at the element of water, and the external observation, without once turning his mind to the spiritual mystery? If this be duly considered, it will appear beyond all doubt, that baptism is to be administered to infants, it being what they have a right to.* For the Lord anciently vouchsafed them circumcision, for no other reason than that he might make them partakers of every thing then signified by circumcision: Otherwise he mocked his people with mere pretences, if he fed them with unmeaning symbols; which it were horrid impiety even to hear. For he plainly declares that the circumcision of an infant is to be in the place of a seal to sign to him the promise of the covenant. But if the covenant remain fixed and firm, it respects the children of christians at this day no less than it regarded those of the Jews under the Old Testament. And if they are partakers in the thing signified, why should they be repelled from the sign? If they partake of the substance, why reject them from the figure? Although the exterior sign in a sacrament be so united to the word that they cannot be separated, yet if they were to be separated, which, I pray, should we consider as most important? Surely when we see the sign making use of the word, shall we say that it is subject to it, and thus place it in an inferior degree? When therefore the word of baptism is destined for infants, why should they be prohibited the sign, which is the appendix of the word?—This one reason, were there no other, would be abundantly sufficient to confute all who may be inclined to object.

As to the objection that a certain day was appointed for circumcision, it is a manifest shuffle. We grant that we are not bound to certain days as the Jews were. But seeing the Lord has appointed no certain day, yet declares it to be his will that infants shall be received into his covenant by a solemn rite, what do we more want?

CALV. INST. B. iv. C. xvi. Sec. 1. 2. 3. 4. 5.

* In this sentiment a great part of Calvin's professed followers do not agree with him. That those who understand the original language in which he wrote, may judge whether the translation be correct, the passage is here subjoined—*Cujus aliqua habeatur ratio, constabit proculdubio infantibus meritò administrari baptismum, ut qui illis debeatur.*

Appendix to Methodist Episcopacy.

NO I.

Copy of a letter written by Dr. Andrews to Dr. Smith, giving an account of an interview between Mr. West, Dr. Andrews, Dr. Coke and Mr. Asbury.

BALTIMORE, *December* 31, 1784.

DEAR SIR,

I PROMISED to give you some account of what should pass at our proposed conference with Dr. Coke. It is an account however, which I fear will be no ways interesting, and from which at any rate you can derive little satisfaction.

At the appointed hour, which was six in the evening, he did not fail to attend us; and brought with him Mr. Goff and Mr. Asbury. We drank tea, and conversed on indifferent subjects. The Doctor was full of vivacity, and entertained us with a number of little anecdotes not disagreeably. At length I took occasion to observe, that we had seen Mr. Wesley's letter of September last, addressed to Dr. Coke and Mr. Asbury; as also a book entitled the Sunday Service of the Methodists: that we were happy to find from these publications that the people called Methodists were hereafter to use the same liturgy that we make use of, to adhere to the same articles, and to keep up the same *three orders of the clergy:* that these circumstances had induced us to hope, that the breach which had so long subsisted in our Church might at length, in America at least, be happily closed: that we could not think so unfavorably of the gentlemen who were at the head of that society, as to suppose they could persist in *separating* from us, merely for the sake of *separating;* or cherish in their breasts so unkind a spirit, as would not suffer them even in doing of the very same things that we do, to have any satisfaction without doing them in a different manner; with such variations in point of form and other circumstances, as may create an invidious distinction where there is no real difference: that the plan of Church government which we had instituted in this state, was a very simple, and, as we trusted, a very rational plan: that it was to be exercised by a convention consisting of an equal number of laity and clergy; and having for their president a bishop elected by the whole body of the clergy: that this bishop was to differ from a common presbyter in nothing else than in the right of presiding in the convention, of ordaining ministers, and administering confirmation after baptism to as many as desired it: that such an episcopacy, at the same time that it possessed all the powers requisite for spiritual purposes, would not upon any occasion or to any person be either dangerous or burdensome. It could not be said to *entangle* men more than Mr. Wesley's episcopacy *entangled* them. What occasion then could there be for a separation from us on the score of government? And as to articles of faith and form of worship, they already agreed with us. If it would not be so grateful to them to have their preachers ordained by a presbyter taken from among us and *consecrated a bishop*, what hindered but that Dr. Coke might be so *consecrated:* we could see no impropriety in having two bishops in one stste, one of which might always be elected from among the people called Methodists, so long as that distinction should be kept up among us.

To all this Dr. Coke made the following reply. That indeed he scarce knew what answer to give us; as such an address had neither been foreseen nor expected: that any propositions, however, that we should think proper to make on the subject he could transmit to Mr. Wesley. Perhaps we were strangers to their itinerant and circuitous maxims: that it was not proposed that any of their ministers should ever have a fixed residence: and that for his own part he was inclined to think that our two churches might not improperly be compared to a couple of earthern basons set afloat in a current of water, which so long as they should continue to float in two parallel lines,

would float securely: but the moment they began to converge, were in danger of destroying each other.

Mr. Asbury was pleased to add, that the difference between us lay not so much in doctrines and forms of worship as in experience and practice. He complained that the Methodists had always been treated by us, with abundance of contempt; and that for his own part, though he had travelled over all parts of this continent, there were but four clergymen of our Church, from whom he had received any civilities. In expressing these sentiments, however, he did not mean to throw any reflection upon Mr. West and myself, whom, from the accounts he had received concerning us, he regarded as worthy characters.

Mr. West begged it might be well understood, that in holding this discourse with them, we acted altogether in a private capacity, *wholly unauthorised so to do by the Church to which we belonged;* and that in his opinion, the only material point which it concerned us at present to enquire into, was simply this—*Was the plan upon which the Methodists were now proceeding to act, irrevocably fixed?* Dr. Coke answered, *that there was no person who took more time than Mr. Wesley to deliberate upon his plans, and none who after he had deliberated upon them, was more prompt and decided in the execution of them.*

Upon this the subject was dropt, and in a short time after they took their leave of us.

A day or two after I took the liberty to wait on Dr. Coke at his lodgings. I expressed a wish, that they could be induced to give rise to their orders in a regular manner; and this I observed they might do, and yet still continue to manage their own affairs, and remain as distinct a body from us as they might think proper. If they did not esteem it unlawful to *connect the succession*, I contended, that it was their duty *to connect it*, from motives of charity and of policy. By such compliance their departure from their brethren would be less considerable, and they would have fewer prejudices to encounter with.

Dr. Coke did not hesitate to acknowledge, *that it would be more consistent indeed, and more regular to connect the succession;* and that the time was when the Methodists might have been gained by a little condescension. But it was now too late to think of these things, when their plans were already adopted and in part even executed: that he himself had received ordination agreeably to this *new system*, and conferred it on others. He set forth in his turn the great contempt and aversion with which the Methodists had always been treated in England, by the generality of the bishops, as well as by the laity and clergy: that when one of their preachers had an inclination to come over to this country with lord Cornwallis' army, under the character of a chaplain, Mr. Wesley could not prevail on the bishop of London to ordain him: that some clergymen of the Church of England, who had ventured to perform service in the countess of Huntingdon's chapel, had been prosecuted in the court of Arches: that bishop Newton, in his last dying charge to his clergy, solemnly enjoined them, that they should never cease to oppose the Methodists: and upon the whole that such was the temper of the English prelates, that they would much rather chuse, that the whole body of

the Methodists in England, though so very numerous, should be lost to the Church by a total separation, than that they should continue any longer with it.

To those particulars I made the best reply that I was able, apologized for the great trouble I had given them, and then took my leave of them in the most friendly and affectionate manner.

Thus ended our negociation, which served no other purpose than to discover to us, that the minds of *these gentlemen are not wholly free from resentment*, and it is a point which among them is indispensably necessary, *that Mr. Wesley be the first link of the chain upon which their Church is suspended.*

NO II.

THE following is the copy of a letter addressed to me by the Rev. Dr. Thomas Coke. To the best of my recollection it was never communicated or mentioned by me, except to those to whom it was intended by the writer to be made known; until I heard of it from others within these last few years. My reserve in this respect was not from any idea, that there was, or could reasonably have been exacted of me, secrecy in such a transaction; but for reasons it is not now necessary to mention. My giving of a copy of the letter is in consequence of its having been made a subject of public controversy; and merely with the view of preventing misconstruction and misrepresentation.

WILLIAM WHITE.

Philadelphia, Oct. 30th, 1806.

COPY.

Right Reverend Sir,

Permit me to intrude a little on your time upon a subject of great importance.

You, I believe, are conscious that I was brought up in the Church of England, and have been ordained a presbyter of that Church. For many years I was prejudiced, even I think, to bigotry in favor of it: but through a variety of causes and incidents, to mention which would be tedious and useless, my mind was exceedingly biassed on the other side of the question. In consequence of this, I am not sure but I went further *in the separation* of our Church in America, than Mr. Wesley, from whom I had received my commission, did intend. He did indeed solemnly invest me, *as far as he had a right so to do*, with Episcopal authority, but did not intend, I think, that our entire separation should take place. He being pressed by our friends on this side the water for ministers to administer the sacraments to them (there being very few clergy of the Church of England then in the states,) *he went farther I am sure than he would have gone if he had foreseen some events which followed.* And this I am certain of—*that he is now sorry for the separation.*

But what can be done for a re-union, which I wish for; and to accomplish which Mr. Wesley I have no doubt would use his influence to the utmost? The affection of a very considerable number of the

preachers and most of the people is very strong towards him, notwithstanding *the excessive ill usage he received from a few.* My interest also is not small; and both his and mine would readily and to the utmost be used to accomplish that (to us) very desirable object: if a readiness were shown by the bishops of the Protestant Episcopal Church to re-unite.

It is even to your church an object of great importance. We have now above 60,000 adults in our societies in these States; and about 250 travelling ministers and preachers; besides a great number of local preachers, very far exceeding the number of travelling preachers; and some of these local preachers are men of very considerable abilities: but if we number the Methodists as most people number the members of their church, viz. by the families which constantly attend the divine ordinances in their places of worship, they will make a larger body than you can possibly conceive. The Society, I believe, may be safely multiplied by 5 on an average to give us our stated congregations, which will then amount to 300,000. And if the calculation, which I think some eminent writers have made, be just, that three fifths of mankind are un-adult (if I may use the expression) at any given period, it will follow that all the families, the adults of which form our congregations in these states, amount to 750,000. About one fifth these are blacks.

The work now extends in length from Boston to the south of Georgia: and in breadth from the Atlantic to lake Champlain, Vermont, Albany, Redstone, Holstein, Kentucky, Cumberland, &c.

But there are many hindrrnces in the way. Can they be removed?

1. Our ordained ministers will not, ought not to give up their right of administering the sacraments. I don't think that the generality of them, perhaps none of them, would refuse to submit to a re-ordination, if other hindrances were removed out of the way. I must here observe, that between 60 and 70 only out of the two hundred and fifty have been ordained presbyters, and about 60 deacons (only.) The presbyters are the choicest of the whole.

2. The other preachers would hardly submit to re-union, if the possibility of their rising up to ordination depended on the present bishops in America. Because, though they are all, I think I may say, zealous, pious and very useful men, yet they are not acquainted with the learned languages. Besides, they would argue, if the present bishops would wave the article of the learned languages, yet their successors might not.

My desire of a re-union is so sincere and earnest, that these difficulties make me tremble: *and yet something must be done before the death of Mr. Wesley, otherwise I shall despair of success:* for though my influence among the Methodists in these states as well as Europe, is, I doubt not, increasing, yet *Mr. Asbury, whose influence is very capital, will not easily comply: nay, I know he will be exceedingly averse to it.*

In Europe, where some steps had been taken, tending to a separation, all is at an end. Mr. Wesley is a determined ene-

my of it, and I have lately borne an open and successful testimony against it.

Shall I be favored with a private interview with you in Philadelphia? I shall be there, God willing, on Tuesday the 17th of May. If this be agreeable, I'll beg of you just to signify it in a note directed to me at Mr. Jacob Baker's, merchant, Market-street, Philadelphia: or if you please, by a few lines sent me by the return of the post, at Philip Rogers, Esq. in Baltimore, from yourself or Dr. Magaw: and I will wait upon you with my friend Dr. Magaw. We can then enlarge on the subjects.

I am concious of it that secrecy is of great importance in the present state of the business, till the minds of you, your brother bishops, and Mr. Wesley, be circumstantially known. I must therefore beg that these things be confined to yourself and Dr. Magaw, till I have the honor of seeing you.

Thus you see that I have made a bold venture on your honor and candor, and have opened my whole heart to you on the subject as far as the extent of a small letter will allow me.—If you put equal confidence in me, you will find me candid and faithful.

I have, notwithstanding, been guilty of inadvertencies. Very lately I found myself obliged (for the pacifying of my conscience) to write a penitential letter to the Rev. Mr. Jarratt, which gave him great satisfaction: and for the same reason I must write another to the Rev. Mr. Pettigrew.

When I was last in America, I prepared and corrected a great variety of things for our Magazine, indeed almost every thing that was printed except some loose hints which I had taken of one of my journeys, and which I left in my hurry with Mr. Asbury, without any correction, intreating him that no part of them might be printed which could be improper or offensive. But through great inadvertency (I suppose) he suffered some reflections on the characters of the two above mentioned gentlemen to be inserted in the Magazine, for which I am very sorry: and probably shall not rest till I have made my acknowledgments more public; though Mr. Jarratt does not desire it.

I am not sure, whether I have not also offended you, sir, by accepting one of the offers made me by you and Dr. Magaw of the use of your churches, about six years ago, on my first visit to Philadelphia, without informing you of *our plan of separation from the Church of England.* If I did offend, (as I doubt I did, especially from what you said to Mr. Richard Dallam of Abington) I sincerely beg yours and Dr. Magaw's pardon. I'll endeavor to amend. But alas! I am a frail, weak creature.

I will intrude no longer at present. One thing only I will claim from your candor—that if you have no thoughts of improving this proposal, you will burn this letter and take no more notice of it, (for it would be a pity to have us entirely alienated from each other, if we cannot unite in the manner my ardent wishes desire) but if you will further negociate the business, I will explain my mind still more fully to you on the probabilities of success.

In the mean time, permit me, with great respect, to subscribe myself, Right Reverend Sir,

Your very humble servant in Christ,

(Signed) THOMAS COKE.

RICHMOND, *April* 24th, 1791.

The Right Reverend Father in God,

BISHOP WHITE.

P. S. You must excuse interlineations, &c. as I am just going into the country, and have no time to transcribe.

NOTE—*by the author of the Pamphlet.*

To prevent mistakes, the reader is desired to observe, that the testimony contained in bishop White's first letter in the last chapter, is drawn from the conversation that took place at the personal interview between the bishop, Dr. Coke and Dr. Magaw. And also, it must be remarked that the testimony contained in the second is chiefly from Dr. Coke's letter, with a more explicit account of what was meant by some passages in the first. *See the respective letters.*

NO. III.

An extract from "*Myles's Chronological History of Methodism,*" pages 75 and 76.

"In the beginning of the year 1763, a Greek Bishop visited Lon-
"don. Mr. Wesley made enquiry concerning the reality of his of-
"fice, and was fully satisfied that he was a *true bishop.*"——"Mr.
"Wesley then applied to him to ordain Dr. Jones, in order to assist
"him in administering the Lord's supper to his societies, which
"he did."

Myles draws this conclusion, among others, from this fact—that "Mr. Wesley thought no person should administer the ordinances "of God without ordination." And we shall draw also another conclusion, viz: That Mr. Wesley esteemed the imposition of the hands of a *true bishop* essential to ordination. And it ought to be further noticed, that that bishop, whose name was Erasmus, did not understand English, nor Mr. Wesley's candidates Greek.

Myles further informs us, that, "some others of the preachers, "travelling and local, got Erasmus to ordain them. *This displeas-*
"ed Mr. Wesley very much; and those of them who would not lay
"aside acting as clergymen independent of him, were excluded from
"the connection."

There is certainly a striking contrast in the spirit of this action, and that of his ordaining Dr. Coke, who was a presbyter to *fuller powers.* In the one case, he has not power to ordain a presbyter, but is glad to apply to a Greek bishop for the purpose: and this in violation of the oath of supremacy he took at his own ordination. In the other, without receiving any additional authority, either ordinary or extraordinary, he pretended to a conviction, from the reading of a book, whose author understood not the subject well on

which he wrote, that he had an authority, and actually assumed the authority, not only to ordain presbyters, which was the utmost *that book* would have held him out in, but even to give to presbyters *fuller powers;* and to send them as bishops, superior to and distinct from presbyters, to a distant quarter of the globe. If these actions argue consistency, I know not what sort of conduct can be called inconsistent.

On Decision of Character.

FROM FOSTER'S ESSAY'S—LETTER III.

THIS indispensable basis, confidence of opinion, is however not enough to constitute the character in question. For many persons, who have been conscious and proud of a much stronger grasp of thought than ordinary men, and have held the most decided opinions on important things to be done, have yet exhibited, in the listlessness or inconstancy of their actions, a contrast and a disgrace to the operations of their understandings. For want of some cogent feeling impelling them to carry every internal decision into action, they have been still left where they were; and a dignified judgment has been seen in the hapless plight of having no effective forces to execute its decrees.

It is evident then, and I perceive I have partly anticipated this article in the first letter, that another essential principle of the character, is, a total incapability of surrendering to indifference or delay the serious determinations of the mind. A strenuous *will* must accompany the conclusions of thought, and constantly urge the utmost efforts for their practical accomplishment. The intellect must be invested, if I may so describe it, with a glowing amosphere of passion, under the influence of which, the cold dictates of reason take fire, and spring into active powers.

Revert once more in your thoughts to the persons most remarkably distinguished by this decision. You will perceive, that instead of allowing themselves to sit down delighted after the labor of successful thinking, as if they had performed some great thing, they regard this labor but as a circumstance of preparation, and the conclusions resulting from it as of no more value, till applied to the greater labor which is to follow, than the entombed lamps of the Rosicrucians. They are not disposed to be content in a region of mere ideas, while they ought to be advancing into the scene of realities; they retire to that region sometimes, as ambitious adventurers anciently went to Delphi, to consult, but not to reside. You will therefore find them almost uniformly in determined pursuit of some object, on which they fix a keen and steady look, and which they never lose sight of, while they follow it through the confused multitude of other things.

The manner of a person actuated by such a spirit, seems to say, Do you think that I would not disdain to adopt a purpose which I would not devote my utmost force to effect; or that having thus devoted my exertions, I will intermit or withdraw them, through indolence, debility, or caprice; or that I will surrender my object to any

interference except the uncontrolable dispensations of Providence? No, I am linked to my determination with iron bands; my purpose is become my fate, and I must accomplish it, unless arrested by calamity or death.

This display of systematic energy seems to indicate a constitution of mind in which the passions are exactly commensurate with the intellectual part, and at the same time hold an inseparable correspondence with it, like the faithful sympathy of the tides with the phases of the moon —There is such an inequality and connection, that subjects of the decisions of judgment become proportionally and of course the objects of passion. When the judgment decides with a very strong preference, that same strength of preference, actuating also the passions, devotes them with energy to the object, so long as it is thus approved. If therefore this strong preference of the judgment continues, the passions will be fixed in a state of habitual energy, and this will produce such a conduct as I have described. When therefore a firm, self-confiding judgment fails to make a decisive character, it is evident that either there is in that mind a deficient measure of passion, which makes an indolent or irresolute man; or that the passions perversely sometimes coincide with judgment and sometimes desert it, which makes an inconsistent or versatile man.

There is no man so irresolute as not to act with determination in many single cases, where the motive is powerful and simple, and where there is no need of plan and perseverance; but this gives no claim to the term *character*, which expresses the habitual tenor of a man's active being. The character may be displayed in the successive unconnected undertakings, which are each of limited extent, and end with the attainment of their objects. But it is seen to the greatest advantage in those grand schemes of action, which have no necessary point of conclusion, which continue on through successive years, and extend even to that dark period when the agent himself is withdrawn from human sight.

I have repeatedly remarked to you, in conversation, the effect of what has been called a Ruling Passion. When its object is noble, and an enlightened understanding directs its movements, it appears to me a great felicity; but whether its object be noble or not, it infallibly creates, where it exists in great force, that active, ardent constancy, which I describe as a capital feature of the decisive character. The subject of such a commanding passion wonders, if indeed he were at leisure to wonder, at the persons who pretend to attach importance to an object which they make none but the most languid efforts to secure. The utmost powers of the man are constrained into the service of the favorite *cause* by this passion which sweeps away, as it advances, all the trivial objections and little opposing motives, and seems almost to open a way through impossibilities. This spirit comes on him in the morning as soon as he recovers his consciousness, and commands and impels him through the day with a power from which he could not emancipate himself if he would. When the force of habit is added, the determination becomes invincible, and seems to assume rank with the great laws of nature, making it nearly as certain that such a man will persist in his course as that in the morning the sun will rise.

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A persisting untameable efficacy of soul gives a seductive and pernicious dignity even to a character and a course which every moral principle forbids us to approve. Often in the narrations of history and fiction, an agent of the most dreadful designs compels a sentiment of deep respect for the unconquerable mind displayed in their execution. While we shudder at his activity, we say with regret, mingled with an admiration which borders on partiality, what a noble being this would have been, if goodness had been his destiny! The partiality is evinced in the very selection of terms, by which we show that we are tempted to refer his atrocity rather to his destiny than to his choice. I wonder whether an emotion like this, has not been experienced by each reader of Paradise Lost, relative to the leader of the infernal spirits; a proof, if such were the fact, that a very serious error has been committed by the greatest poet. In some of the high examples of ambition, we almost revere the force of mind which impelled them forward through the longest series of action, superior to doubt and fluctuation, and disdainful of ease, of pleasures, of opposition, and of hazard. We bow to the ambitious spirit which reached the sublime, in the reply of Pompey to his friends who dissuaded him from venturing on a tempestuous sea, in order to be at Rome on an important occasion: "It is necessary for me to go, it is not necessary for me to live."

Revenge has produced wonderful examples of this unremitting constancy to a purpose. Zanga is a well-supported illustration. And you may have read a real instance of, I think, a Spaniard, who being injured by another inhabitant of the same town, resolved to destroy him: the other was apprized of this, and removed with the utmost secrecy, as he thought, to another town at a considerable distance, where however he had not been more than a day or two, before he found that his enemy was arrived there. He removed in the same manner to several parts of the kingdom remote from each other; but in every place quickly perceived that his deadly pursuer was near him. At last, he went to South America, where he had enjoyed his security but a very short time, before his unrelenting enemy came up with him, and effected his purpose.

You may recollect the mention, in one of our conversations, of a young man, who wasted in two or three years a large patrimony in profligate revels with a number of worthless associates, who called themselves his friends, and who, when his last means were exhausted, treated him of course with neglect, or contempt. Reduced to absolute want, he one day went out of the house with an intention to put an end to his life; but wandering awhile almost unconsciously, he came to the brow of an eminence which overlooked what were lately his estates. Here he sat down, and remained fixed in thought a number of hours, at the end of which he sprang from the ground with a vehement exulting emotion. He had formed his resolution, which was, that all these estates should be his again; he had formed his plan too, which he instantly began to execute. He walked hastily forward, determined to seize the very first opportunity, of however humble a kind, to gain any money, though it were ever so despicable a trifle, and resolved absolutely not to spend, if he could help it, a farthing of whatever he might obtain. The first thing that drew

his attention, was, a heap of coals shot out of carts on the pavement before a house. He offered himself to shovel or wheel them into the place where they were to be laid, and was employed. He received a few pence for the labor; and then, in pursuance of the saving part of his plan, requested some small gratuity of meat and drink, which was given him. He then looked out for the next thing that might chance to offer, and went, with indefatigable industry, through a succession of servile employments, in different places, of longer and shorter duration, still scrupulously avoiding, as far as possible, the expense of a penny. He promptly seized *every* opportunity which could advance his design, without regarding the meanness of occupation or appearance. By this method he had gained, after a considerable time, money enough to purchase, in order to sell again, a few cattle, of which he had taken pains to understand the value. He speedily but cautiously turned his first gains into second advantages; retained without a single deviation his extreme parsimony; and thus advanced by degrees into larger transactions and incipient wealth. I did not hear, or have forgotten, the continued course of his life; but the final result was, that he more than recovered his lost possession, and died an inveterate miser, worth 60,000*l*. I have always recollected this as a signal instance, though in an unfortunate and ignoble direction, of decisive character, and of the extraordinary *effect*, which according to general laws, belongs to the strongest form of such a character.

But not less decision has been displayed by men of virtue. In this distinction no man ever exceeded, for instance, or ever will exceed, the late illustrious Howard.

The energy of his determination was so great, that if instead of being habitual, it had been shown only for a short time on particular occasions, it would have appeared a vehement impetuosity; but by being unintermitted, it had an equability of manner which scarcely appeared to exceed the tone of a calm constancy, it was so totally the reverse of any thing like turbulence or agitation. It was the calmness of an intensity kept uniform by the nature of the human mind forbidding it to be more, and by the character of the individual forbidding it to be less. The habitual passion of his mind was a measure of feeling almost equal to the temporary extremes and paroxysms of common minds: as a great river, in its customary state, is equal to a small or moderate one when swollen to a torrent.

The moment of finishing his plans in deliberation, and commencing them in action, was the same. I wonder what must have been the amount of that bribe in emolument or pleasure, that would have detained him a week inactive after their final adjustment. The law which carries water down a declivity, was not more unconquerable and invariable than the determination of his feelings toward the main object. The importance of this object held his faculties in a state of excitement which was too rigid to be affected by lighter interests, and on which therefore the beauties of nature and of art had no power. He had no leisure feeling which he could spare to be diverted among the innumerable varieties of the extensive scene which he traversed; all his subordinate feelings lost their separate existence and operation, by falling into the grand one. There have not been

wanting trivial minds, to mark this as a fault in his character. But the mere men of taste ought to be silent respecting such a man as Howard; he is above their sphere of judgment. The invisible spirits, who fulfil their commission of philanthropy among mortals, do not care about pictures, statues, and sumptuous buildings; and no more did he, when the time in which he must have inspected and admired them, would have been taken from the work to which he had consecrated his life. The curiosity which he might feel, was reduced to wait till the hour should arrive, when its gratification should be presented by conscience, which kept a scrupulous charge of all his time, as the most sacred duty of that hour. If he was still at every hour, when it came, fated to feel the attractions of the fine arts but the second claim, they might be sure of their revenge; for no other man will ever visit Rome under such a despotic consciousness of duty as to refuse himself time for surveying the magnificence of its ruins. Such a sin against taste is very far beyond the reach of common saintship to commit. It implied an inconceivable severity of conviction, that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity.

His attention was so strongly and tenaciously fixed on his object, that even at the greatest distance, like the Egyptian pyramids to travellers, it appeared to him with a luminous distinctness as if it had been nigh, and beguiled the toilsome length of labor and enterprize by which he was to reach it. It was so conspicuous before him, that not a step deviated from the direction, and every moment and every day was an approximation. As his method referred every thing he did and thought to the end, and as his exertion did not relax for a moment, he made the trial, so seldom made, what is the utmost effect which may be granted to the last possible efforts of a human agent: and therefore what he did not accomplish, he might conclude to be placed beyond the sphere of mortal activity, and calmly leave to the immediate disposal of omnipotence.

This would be the proper place for introducing (if I did not hesitate to introduce in any connexion with merely human instances) the example of him who said, "I must be about my Father's business. My meat and drink is to do the will of him that sent me, and to finish his work. I have a baptism to be baptized with, and how am I straitened till it be accomplished."

LETTER IV.

AFTER the illustrations on the last article, it will seem but a very slight transition, when I proceed to specify *courage* as an essential part of the decisive character. An intelligent man, adventurous only in thought, may sketch the most excellent scheme, and after duly admiring it, and himself as its author, may be reduced to say, what a noble spirit that would be which should dare to realize this! A noble spirit! is it I? And his heart may answer in the negative, while he glances a mortified thought of enquiry round to recollect persons who would venture what he dares not, and almost hopes not to find them. Or if by extreme effort he has brought himself to a resolu-

tion of braving the difficulty, he is compelled to execrate the timid lingerings that still keep him back from the trial. A man endowed with the complete character, says, with a sober consciousness as remote from the spirit of bravado as it is from timidity, Thus, and thus, is my conviction and my determination; now for the phantoms of fear; let me look them in the face; they will find I am not made of trembling materials; "I dare do all that may become a man." I shall firmly confront every thing that threatens me in the prosecution of my purpose, and I am prepared to meet the consequences of it when it is accomplished. I should despise a being, though it were myself, whose agency could be held enslaved by the gloomy shapes of imagination, by the haunting recollections of a dream, by the whistling or the howling of winds, by the shriek of owls, by the shades of midnight, or by human words or frowns. I should be indignant to feel that in the commencement of an adventure I could think of nothing but the deep pit by the side of the way where I must walk, into which I may slide, the mad animal which it is not impossible that I may meet, or the assassin who may lurk in a thicket of yonder wood. And I disdain to compromise the interests that rouse me to action, for the privilege of a disgraceful security.

As the conduct of a decisive man is always individual, and often singular, it is to be expected that the trial of courage will sometimes be great. For one thing, he may be encountered by the strongest disapprobation of many of his connexions, and the censure of the greater part of the society where he is known. In this case, it is not a man of common spirit that can show himself just as at other times, and meet their anger in the same undisturbed manner as he would meet some slight inclemency of the weather; that can, without harshness or violence, continue to effect every moment some part of his design, coolly replying to each ungracious look and indignant voice, I am sorry to oppose you; I am not unfriendly to you, while thus persisting in what excites your displeasure; it would please me to have your approbation and concurrence, and I think I should have them if you would seriously consider my reasons; but meanwhile, I am superior to opinion, I am not to be intimidated by reproaches, nor would your favor and applause be any reward for the sacrifice of my object. As you can do without my approbation, I can certainly do without yours; it is enough that I can approve myself, it is enough that I can appeal to the last authority in the creation. Amuse yourselves, as you may, by continuing to censure or to rail; *I* shall continue to act: I do not fear you; allow me to go on.

The attack of contempt and ridicule, is perhaps a still greater trial of courage. It is felt by all to be an admirable thing, when it can in no degree be ascribed to the hardness of either stupidity or confirmed depravity, to sustain for a considerable time, or in numerous instances, the looks of scorn, or an unrestrained shower of taunts and jeers, with a perfect composure, which shall immediately after, or even at the time, proceed on the business that provokes all this ridicule. This invincibility of temper will often make even the scoffers themselves tired of the sport: they begin to feel that against such a man it is a poor style of hostility to laugh. There is nothing that people are more mortified to spend in vain than their scorn. Till

however a man become a veteran, he must reckon on sometimes meeting this trial; and I instantly know—if I hear him anxiously reply, to an important suggestion of any measure to be adopted, But will they not laugh at me? I know—that he is not the person whom this essay attempts to describe. A man of the right kind would say, They will smile, they will laugh, will they? Much good may it do them. I have something else to do than to trouble myself about their mirth. I do not care if the whole neighborhood were to laugh in a chorus. I should indeed be sorry to see or hear such a number of fools, but pleased enough to find that they did not consider me as one of their stamp. The good to result from my project will not be less, because vain and shallow minds that cannot understand it, are diverted at it and at me. What should I think of pursuits, if every trivial, thoughtless being could comprehend or would applaud them, and of myself, if my courage needed levity and ignorance for their allies, or could shrink at their sneers?

I remember, that on reading the account of the project for conquering Peru, formed by Almagro, Pizarro, and DeLuques, while abhorring the principle and the design of the men, I could not help admiring the hardihood of mind which made them regardless of scorn. These three individuals, before they had obtained any associates, or arms, or soldiers, or exactly knew the power of the kingdom which they were to conquer, celebrated a solemn mass in one of the great churches, as a pledge and a commencement of the enterprise, amidst the astonishment and contempt expressed by a multitude of people for what was deemed a monstrous project. They however proceeded through the service, and afterwards to their respective departments of preparation, with the most entire insensibility to all this triumphant scorn; and thus gave the first proof of possessing that invincible firmness with which they afterwards prosecuted their design, till they attained at length a success over which humanity will for ever weep.

Milton's Abdiel is a noble illustration of the courage that defies scorn.

But in some of the situations where decision of character is to be evinced, a man will be threatened by evils of a darker aspect than disapprobation or contempt. He may apprehend serious sufferings; and very often, to dare as far as conscience or a great cause required, has been to dare to die. In almost all plans of great enterprise, a man must systematically dismiss, at the entrance, every wish to stipulate for safety with his destiny. He voluntarily treads within the precincts of danger, and though it is possible that he may escape, he ought to be prepared with the fortitude of a victim. This is the inevitable condition on which heroes, travellers or missionaries among savage nations, and reformers on a grand scale, must commence their career. Either they must allay their fire of enterprise, or they must hold themselves in readiness to be exploded by it from the world.

The last decisive energy of a rational courage, which confides in the Supreme Power, is very sublime. It makes a man who intrepidly dares every thing that can oppose or attack him within the whole sphere of mortality; who would retain his purpose unshaken amidst the ruins of the world; who will still press toward his object while death is impending over him.

It was in the true elevation of this character that Luther, when cited to appear at the diet of Worms, under an assurance of safety from very high authority, said to his friends, who conjured him not to go, and justly brought the example of John Huss, who, in a similar situation, and with the same pledge of protection, had notwithstanding been burnt alive, "I am called in the name of God to go, and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses."

A reader of the bible will not forget Daniel, braving in calm devotion the decree which consigned him to the den of lions; or Shadrach, Meshach, and Abednego, saying to the tyrant, "We are not careful to answer thee in this matter," when the furnace was in sight.

The combination of these several essential principles, constitutes that state of mind, which is the supreme requisite to decision of character, and perhaps its most striking distinction, that is, the full agreement of the mind with itself, the co-operation of all its powers, and all its dispositions.

What an unfortunate task it would be for a charioteer, who had harnessed a set of horses however strong, if he could not make them draw together: if, while one of them would go forward, another was restive, another tried to move back, and another started aside, what could be done? If even one of the four were unmanageably perverse, while the three were obedient, an aged beggar with his crutch might soon leave Phæton behind. So in a human being, unless the chief forces act consentaneously, there can be no inflexible vigor, either of will or of execution. *One* dissentient principle in the mind, not only deducts so much from the strength and mass of its agency, but counteracts and embarrasses all the rest. If the judgment holds in low estimation that which yet the passions incline a man to pursue, his pursuit will be irregular and inconstant, though it may have occasioned fits of animation, when those passions happen to be strongly stimulated. If there is an opposition between judgment and habit, though the man will probably continue to act mainly under the direction of habit in spite of his opinions, yet sometimes the intrusion of those opinions will have for the moment an effect like that of Prospero's wand on the limbs of Ferdinand; and to be alternately impelled by habit, and checked by opinion, will be a state of vexatious debility. If two principal passions are opposite to each other, they will utterly distract the strongest mind.—The one may be somewhat stronger than the other, and therefore just prevail barely enough to give a feeble impulse to the conduct of the man; but no powerful impulse can be given, till the disparity of these two rivals becomes greater, in consequence of the gradual weight of habit, or the reinforcement supplied by some new impressions being added to the preponderating passion. The disparity must be no less than an absolute predominance of the one and subjection of the other, before the prevailing passion will have at liberty, if I may so express it, any large measure of its force to throw activity into the system of conduct. If, for instance, a man feels at once the love of fame which is to be gained only by arduous exertions, and an equal degree of the love of pleasure which precludes those exertions: if he is ambitious to show off in splendor, and yet

anxious to save money; if he has the curiosity of adventure, and yet that solicitude for his safety which forbids him to climb a precipice, descend into a cavern, or explore a dangerous wild; if he has the stern will of a tyrant, and yet the relentings of a man; if he has the ambition which would subdue his fellow-mortals, counteracted by the humanity which would not hurt them; we can easily anticipate the irresolute contradictory style of his actions. Especially if conscience, that great troubler of the human breast, loudly declares against a man's wishes or projects, it will be a fatal enemy to decision, till it either reclaim the delinquent passions, or be debauched or murdered by them.

Lady Macbeth may be cited as a harmonious character, though the epithet seems strangely applied. She had capacity, ambition, and courage; and she willed the death of the king. Macbeth had still more capacity, ambition, and courage; and he also willed the murder of the king. But he had, besides, humanity, generosity, conscience, and some measure of what forms the *power* of conscience, the fear of a superior Being. Consequently, when the dreadful moment approached, he felt an insupportable conflict between these opposite principles, and when it was arrived, his utmost courage failed. The worse part of his nature fell prostrate under the power of the better; the angel of goodness arrested the demon that grasped the dagger, and would have taken that dagger away, if the pure demoniac firmness of his wife, who had none of these counteracting principles, had not shamed and hardened him to the deed.

The poet's delineation of Richard III. (I better remember the poet's account of him than the historian's,) gives a dreadful specimen of this indivisibility, if I may so name it, of mental impulse. After his determination was fixed, his whole mind with the compactest fidelity supported him in prosecuting it. Securely privileged from all interference of doubt that could linger, or humanity that could soften, or timidity that could shrink, he advanced with a grim concentrated constancy through scene after scene of atrocity, still fulfilling his vow to "cut his way through with a bloody axe." He did not waver while he pursued his object, nor relent when he seized it.

Not only two distinct counteracting passions, but one passion interested for two objects, both equally desirable, but of which the one must be sacrificed, may annihilate in that instance the possibility of determined conduct. I recollect reading in an old divine, a story from an old historian, applicable to this remark. A father went to the agents of a tyrant, to endeavor to redeem his two sons, military men, who with some other captives of war were condemned to die. He offered, as a ransom, to surrender his own life and a large sum of money. The tyrant's agents who had them in charge, informed him that this equivalent would be accepted for one of his sons, and for one only, because they should be accountable for the execution of two persons; he might therefore choose which he would redeem. Anxious to save even one of them thus at the expense of his own life, he yet was utterly unable to decide which should die, by choosing the other to live, and remained in the agony of this dilemma so long that they were both slain.

Some Propositions concerning Separation, &c. seriously tendered by a Minister to the consideration of one of his Parishioners, who lived in full communion with the Church by Law established, and with those who separate from it in Congregational Meetings.

[Concluded from page 426.]

IV. OF CONSCIENCE, AND THE HOLY SCRIPTURES.

1. WHOEVER pleads conscience against the commands of his lawful superiors, ought to try his conscience by the adequate rule of conscience, which is the will of God manifested to us by the light of nature, and the light of revelation in the holy scriptures.

2. As to the holy scriptures, it is not the words in which they are written; but the sense of those words which is scripture; and therefore every man that pretends to govern his conscience by the scriptures, ought to use all diligence to understand them in the true sense. I have instanced in two texts of scripture under the head of prayer, whose words are usually urged without the sense to justify the preference of extemporary prayer above forms, and I shall now instance in one or two more; the first of which the dissenters usually urge against the observation of holy-days, Gal. iv. 9, 10. But the days and months there meant are the new moons, and sabbaths, and fasts, and festivals of the Jewish Church, which the Galatians observed out of an erroneous opinion that it was necessary to the salvation of christians to keep the law of Moses as the Jews did, the ritual part of whose religion the apostle calls weak and beggarly elements, because they were utterly useless to those who had attained to the knowledge of Christ. The other text in which I shall instance, is in 1. Cor. ii. 4, where the apostle saith, "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit, and of power." This text is usually applied by the dissenters in favor of extemporary preaching, or preaching without book, in opposition to preaching within book, especially if preaching extemporary be accompanied with much voice and action: but in reality it is not applicable to any sort of preaching now a-days; the demonstration of the spirit being to be understood of the extraordinary gifts of the Holy Ghost, such as speaking with strange tongues, &c.; and power signifies the power of doing miracles, as healing the sick, &c. which attended the preaching of the apostles, as it is written of them, *Tarry ye in the city of Jerusalem till ye shall be endued with power from on high; and ye shall receive power after that the Holy Ghost is come upon you; and God also bearing them witness with signs and wonders, and divers miracles and gifts of the Holy Ghost.*

V. OF HOLY ORDERS AND CHURCH GOVERNMENT.

1. In the holy primitive Church, wheresoever dispersed over the whole world, there were Bishops distinct from, and superior to, presbyters.

2. These Bishops were ever esteemed to be the successors of the aposties, and the chief ministers in their respective jurisdictions next under Christ, who is king and governor, as well as priest.

3. As the presbyters were inferior to them, so they were ordained

by them, and it was held altogether unlawful for any to ordain a presbyter or priest except he were himself a bishop; and no one approved example of such ordination can be shown for the space of above 1400 years.

4. Nay 'twas the general belief of the best and purest ages of the Church, as it appears from the writers of those ages, that bishops are necessary to the constitution of the Church, insomuch that the ancient heretics and schismatics, that they might have the appearance of churches still, endeavored to get a bishop for their head in their several separations.

5. And as our Church is conformable to the primitive Catholic Church in doctrine; so by the special providence of God, it hath the happiness above most other reformed churches to be conformed to it in government, in that it hath bishops by a continual succession from the apostles, as well as presbyters and deacons in a decent subordination; and for this blessing the people of this nation are bound to be thankful to God, and so to account of their bishops as ministers of Christ, and to submit themselves unto them as unto their chief pastors and spiritual magistrates under Christ, and conscientiously to obey all such orders, as they being lawfully assembled, have made for order and discipline, according to God's word and the canons and customs of the Catholic Church.

VI. OF TRADITION.

1. By tradition the writers of the Church of England always understand *written tradition*, in opposition to the Popish writers, who not being able to defend their innovations and corruptions by written tradition, set up, I know not what, oral traditions, contrary to the writings of the ancient fathers in the best and purest ages, as well as to the holy scriptures.

2. As there are true and false scriptures, so there are true and false written traditions.

3. The true written traditions are such as are to be found in the undoubted writings of the fathers, by which we come to understand what was the consentient belief and practice of the ancient Catholic Church.

4. This tradition is not to be despised or lightly esteemed by any sober man, because it is of mighty use for the clearing of many things, which out of the scripture alone cannot be so clearly and satisfactorily proved. As first, That the books of the New Testament were written by those whose names they bear, and that they were written by divine inspiration. 2dly. That these books collected together in the New Testament, and none other, are the rule of the christian faith, to which I may add many other things; as the Lord's day is to be observed, infants to be baptized; that the institution of the two sacraments was not a temporary institution, which was to expire after the mysteries of the christian religion were sufficiently revealed and understood. In these and many other like instances tradition is of great use against false teachers, to help us to the true and clear sense of the scriptures, because where the sense of the scriptures is controverted, the consentient testimony of antiquity is the best judge.

3. The bishops and presbyters of the Church of England have given the people the true scriptures, and therefore they need not doubt but that in all controversies they have given, and will give, the true tradition. But if any person who is less learned doubt the authority of any one or more particular ministers, he may consult learned laymen, to know whether the traditions which his minister tells him of in private, be so or no.

VII. OF SERMONS AND PREACHING.

1. As men formerly wrote, so they spoke by divine inspiration, witness the holy scriptures.

2. If there were any ground now to pretend to divine inspiration, those ministers who, out of reverence to God, and respect to their auditors, and great regard to people's souls, do carefully write their sermons, that they may be more sure to feed them with sound and substantial truths; those, I say, who for such weighty considerations write their sermons, have a better pretence to divine inspiration, than those who are not careful to write, nor, it may be, to premeditate their sermons, let their elocution be never so good.

3. It is much more easy to move the affections than to convince the consciences and reason of men. The circumstantial parts of preaching, as tone and action, can do much towards that with a little divinity in a sermon; but he is the most powerful preacher that can, by the bare force of what he delivers, convince the reason and conscience of a man, and captivate his judgment with the truth of what he preaches. To begin here is to begin at the upper and right part of the man, and what reformation is made in any man by such preaching, is generally more sincere and lasting; whereas the reformation begun at the other part, by raising the affections, is usually no better than a morning cloud, or the early dew that goeth away.

4. Wherefore the care of every preacher ought to be, in the first place, to inform and convince the reason; and, in the second place, to move the affections; and of the two 'tis better to be deficient in this than in that.

5. All judicious and wise auditors will attend more to what is spoken in a sermon, than to the elocution and manner of speaking, and mind the preacher's doctrine more than his manner or behavior.

6. Some talk much of profiting by sermons, and of hearing those by whom they can profit most; and under that pretence neglect to hear their own parish minister, and by degrees learn to despise him who by the laws of God and man is over them in the Lord. Now there are but two ways of profiting by sermons, whether they be read or heard; the first is profiting in the knowledge, and the second is of profiting in the practice of the christian religion. I pray you to apply this distinction seriously to your own heart, and to tell me sincerely after due consideration, whether you are better instructed in the doctrines of the christian religion, or the true understanding of the scriptures, at the meetings, or at church? And if you say, at church, as you have confessed to me, tell me then how you can profit more in the practice of christianity by hearing the congregational preachers? But if you think you can, before you finally conclude, I pray consider again seriously, whether you and your breth-

ren of the separation are more humble, chaste, charitable, just, peaceable, merciful, or sober, than the people of our communion? Is there more sincerity or candor, or more honest and fair dealing between man and man among them? Or less backbiting and censoriousness and lying, than there is among us? Or, in short, do you or they understand or practise the christian religion better than we do?

VIII. OF THE CATHOLIC, OR UNIVERSAL CHURCH.

1. The Catholic or Universal Church is the whole society of christians distributed under rightful and lawful bishops and their presbyters into particular churches holding communion with one another; and of this Catholic, or Universal Church, Christ is the supreme head.

2. The Catholic Church at first was one single church at Jerusalem, and there it is plain that whosoever separated from that particular church, separated from the Catholic Church.

3. The Catholic Church in after ages was but that primitive Church enlarged, and diffused into many particular churches, as in Antioch, Ephesus, &c. and all the churches that sprang out of it were still incorporated and united to it, and made up one Church.

4. Those churches into which it was diffused were not separate and independent societies, but similar parts and members of the same society, which held communion with one another, not only in faith and worship, but also in government and discipline, by which they maintained Catholic order, peace, and unity, as strictly as if there had been but one particular church.

5. By virtue of this Catholic unity, whosoever became a member of one particular Church, did thereby become a member of all, and whosoever ceased to be a member of one particular Church, ceased to be a member of all.

6. Men cease to be members of particular churches two ways, viz. by just excommunication, or unjust separation, commonly called schism; and whosoever is cut off from any particular church by just excommunication, is thereby cut off from all other churches, and by consequence from the Catholic Church. To make this plainer.—Put the case—a man had cut himself off from one of the two particular churches into which the Catholic Church was at first multiplied, then he had cut himself off from the other; or from one of the three particular churches, then he had cut himself off from the other two. In like manner when a man cuts himself off from any one of an hundred thousand particular churches into which the Catholic Church is diffused, he cuts off himself from all the rest.

7. This hath always caused a distinction betwixt the Church and schismatical communities which cut themselves off from the Church: and when we so distinguish them in any place, we do not thereby distinguish the church of that place from the Church of Christ, as some men falsely say, but from the schismatical community or communities that withdrew from it; and the distinction between any particular church, or the Catholic Church, of which it is a similar part, and a schismatical community, is true and natural, and ever was a distinction since there was schism in any particular part of the Catholic Church.

8. Every community of schismatics, how great and powerful soever, acting as a church under schismatical bishops and presbyters, though at first they were duly ordained and authorized, is but a faction in the Catholic Church: but for a community of schismatics to act as a Church under schismatical and titular ministers that were never duly ordained and authorized to their ministry, is a further aggravation of their schism.

9. There cannot likely be a greater schism than for the presbyters of any church to rise up against their own lawful bishops, and without just cause to separate from them, and set up opposite churches and altars to them; and no tract of time or prescription can make such churches, or a succession of them, true, lawful, and regular churches, by reason of their first obliquity and nullity, which makes their continuance a continuing of schism against the Universal Church.

10. Whoever separates from any Church upon the account of episcopacy, or forms of prayer, separates for a reason for which, had he lived in the best and purest ages, he must have separated from the Universal Church.

11. To separate from any lawful Church in which a man may hold communion without sin, under the pretence of greater purity, is to separate for an endless pretence that will destroy all the churches in the world.

These things ought to be seriously, closely, and impartially considered by you, and I pray God give you grace so to consider them, and all other things that I have written for your sake in this paper, which I hope you will look upon as a testimony of the pastoral care and affection of your most

Faithful friend and servant in Christ Jesus.

Account of a Meteor.

We extract the following article from the Connecticut Herald of the 29th inst. presuming that the interesting nature of the subject will require no apology for its length.

Yale College, December 26, 1807.

Messrs. Steele & Co.

AS imperfect and erroneous accounts of the late phenomenon at Weston, are finding their way into the public prints, we take the liberty of enclosing for your paper, the result of an investigation into the circumstances and evidence of the event referred to, which we have made on the ground where it happened. That we may not interrupt our narration by repeating the observation wherever it is applicable, we may remark, once for all, that we visited and carefully examined every spot where the stones had been ascertained to have fallen, and several places where they had been only suspected without any discovery; that we obtained specimens of every stone—conversed with all the principal original witnesses; spent several days in the investigation, and were, at the time, the only persons who had explored the *whole* ground.

We are, gentlemen, your obedient servants.

BENJAMIN SILLIMAN.
JAMES L. KINGSLEY.

THE meteor which has so recently excited alarm in many, and astonishment in all, first made its appearance in Weston, about a quarter or half past 6 o'clock,

A. M. on Monday the 14th inst. The morning was somewhat cloudy: the clouds were dispersed in unequal masses, being in some places thick and opaque, in others light, fleecy, and partially transparent; while spots of unclouded sky appeared here and there among them. Along the northern part of the horizon, a space of 10 or 15 degrees was perfectly clear. The day had merely dawned, and there was little or no light, except from the moon, which was just setting. Judge Wheeler, to whose intelligence and observation, apparently uninfluenced by fear or imagination, we are indebted for the substance of this part of our account, was passing through the enclosure adjoining his house, with his face to the north, and his eyes on the ground, when a sudden flash, occasioned by the transition of a luminous body across the northern margin of clear sky, illuminated every object, and caused him to look up. He immediately discovered a globe of fire, just then passing behind the first cloud, which was very dark, and obscure, although it did not entirely hide the meteor.

In this situation its appearance was distinct, and well defined, like that of the sun seen through a mist. It rose from the north, and proceeded in a direction nearly perpendicular to the horizon, but inclining, by a very small angle, to the west, and deviating a little from the plane of a great circle, but in pretty large curves, sometimes on one side of the plane, and sometimes on the other, but never making an angle with it of more than 4 or 5 degrees. It appeared about one half or two thirds the diameter of the full moon. This description of its apparent magnitude is vague, but it was impossible to ascertain what angle it subtended. Its progress was not so rapid as that of common meteors and shooting stars. When it passed behind the thinner clouds, it appeared brighter than before; and, when it passed the spots of clear sky, it flashed with a vivid light, yet not so intense as the lightning in a thunder-storm, but rather like what is commonly called *heat lightning*. Its surface was apparently convex.

Where it was not too much obscured by thick clouds, a conical train of paler light was seen to attend it, waving, and in length about 10 or 12 diameters of the body. In the clear sky a brisk scintillation was observed about the body of the meteor, like that of a burning fire-brand carried against the wind.

It disappeared about 15 degrees short of the zenith, and about the same number of degrees west of the meridian. It did not vanish instantaneously, but grew, pretty rapidly, fainter and fainter, as a red hot cannon ball would do, if cooling in the dark, only with much more rapidity.

There was no peculiar smell in the atmosphere, nor were any luminous masses seen to separate from the body. The whole period between its first appearance and total extinction, was estimated at about 30 seconds.

About 30 or 40 seconds after this, three loud and distinct reports, like those of a four-pounder, near at hand, were heard. They succeeded each other with as much rapidity as was consistent with distinctness, and, all together, did not occupy three seconds. Then followed a rapid succession of reports less loud, and running into each other, so as to produce a continued rumbling, like that of a cannon ball rolling over a floor, sometimes louder, and at other times fainter; some compared it to the noise of a waggon, running rapidly down a long and stony hill; or, to a volley of musquetry, protracted into what is called, in military language, a *running fire*. This noise continued about as long as the body was in rising, and died away, apparently in the direction from which the meteor came.

The accounts of others corresponded substantially with this. Time was differently estimated by different people, but the variation was not material. Some augmented the number of loud reports, and terror and imagination seem, in various instances, to have magnified every circumstance of the phenomenon.

The only thing which seemed of any importance beyond this statement, was derived from Mr. Elihu Staples, who said, that when the meteor disappeared, there were apparently three successive efforts or leaps of the fire-ball, which grew more dim at every throe, and disappeared with the last.

Such were the sensible phenomena which attended this meteor. We purposely avoid describing the appearances which it assumed in other places, leaving this task to others who have the means of performing it more accurately; while we proceed to detail the consequences which followed the explosions and apparent extinction of this luminary.

We allude to the fall of a number of masses of stone in several places, principally within the town of Weston. The places which had been well ascertained at the period of our investigation, were six. The most remote were about 9 or 10 miles distant from each other, in a line differing little from the course of the meteor. It is therefore probable that the successive masses fell in this order, the most northerly first, and the most southerly last. We think we are able to point out three principal places where stones have fallen, corresponding with the three loud cannon-like reports, and with the three leaps of the meteor, observed by Mr. Staples. There were some circumstances common to all the cases. There was in every instance, immediately after the explosions had ceased, a loud whizzing or roaring noise in the air, observed at all the places, and so far as was ascertained, at the moment of the fall. It excited in some the idea of a tornado; in others, of a large cannon shot in rapid motion, and it filled all with astonishment and apprehension of some impending catastrophe. In every instance immediately after this, was heard a sudden and abrupt noise, like that of a ponderous body striking the ground in its fall. Excepting one, the stones were more or less broken. The most important circumstances of the particular cases were as follows:

1. The most northerly fall was within the limits of Huntington, on the border of Weston, about 40 or 50 rods east of the great road from Bridgeport to Newtown, in a cross road, and contiguous to the house of Mr. Merwin Burr. Mr. Burr was standing in the road, in front of his house, when the stone fell. The noise produced by its collision with a rock of granite, on which its struck, was very loud. Mr. Burr was within 50 feet, and immediately searched for the body, but, it being still dark, he did not find it till half an hour after. By the fall, some of it was reduced to powder, and the rest of it was broken into very small fragments, which were thrown around to the distance of 20 or 30 feet The granite rock was stained at the place of contact with a deep lead color. The largest fragment which remained did not exceed the size of a goose egg, and this Mr. Burr found to be still warm to his hand. There was reason to conclude from all the circumstances that this stone must have weighed about twenty or twenty-five pounds.

Mr. Burr had a strong impression that another stone fell in an adjoining field, and it was confidently believed that a large mass had fallen into a neighboring swamp, but neither of these had been found. It is probable that the stone whose fall has now been described, together with any other masses which may have fallen at the same time, was thrown from the meteor at the first explosion.

2. The masses projected at the second explosion seem to have fallen principally at and in the vicinity of Mr. William Prince's in Weston, distant about five miles, in a southerly direction, from Mr. Burr's. Mr. Prince and family were still in bed, when *they heard a noise like the fall of a very heavy body, immediately after the explosions.* They formed various unsatisfactory conjectures concerning the cause—nor did even a fresh hole made through the turf in the door-yard, about twenty-five feet from the house, lead to any conception of the cause, or induce any other enquiry than why a new post hole should have been dug where there was no use for it. So far were this family from conceiving of the possibility of such an event as stones falling from the clouds. They had indeed formed a vague conjecture that the hole might have been made by lightning, but would probably have paid no further attention to the circumstance, had they not heard, in the course of the day, that stones had fallen that morning, in other parts of the town. This induced them, towards evening, to search the hole in the yard, where they found a stone buried in the loose earth which had fallen in upon it. It was two feet from the surface—the hole was about twelve inches in diameter, and as the earth was soft and nearly free from stones, the mass had sustained little injury, only a a few small fragments having been detached by the shock. The weight of this stone was about thirty-five pounds. From the descriptions which we have heard, it must have been a noble specimen, and men of science will not cease to deplore that so rare a treasure should have been immediately broken in pieces. All that remained unbroken of this noble mass, was a piece of twelve pounds weight, since purchased by Isaac Bronson, Esq. of Greenfield, with the liberal view of presenting it to some public institution.

Six days after, another mass was discovered, half a mile north-west from Mr. Prince's. The search was induced by the confident persuasion of the neighbors that they heard it fall near the spot where it was actually found buried in the earth, weighing from seven to ten pounds. It was found by Gideon Hall and Isaac Fairchild. It was in small fragments, having fallen on a globular detached mass of gneiss rock, which it split in two, and by which it was itself shivered to pieces.

The same men informed us that they suspected another stone had fallen in the vicinity, as the report had been distinctly heard and could be referred to a particular region somewhat to the east. Returning to the place after an excursion of a few hours to another part of the town, we were gratified to find the conjecture verified, by the actual discovery of a mass of thirteen pounds weight, which had fallen half a mile to the north east of Mr. Prince's. Having fallen in a ploughed field, without coming into contact with a rock, it was broken only into two principal pieces, one of which, possessing all the characters of the stone in a remarkable degree, we purchased; for it had now become an article of sale.—It was urged that it had pleased heaven to rain down this treasure upon them, and they would bring their thunderbolts to the best market they could. This was, it must be confessed, a wiser mode of managing the business than that which had been adopted by some others, at an earlier period of these discoveries. Strongly impressed with the idea that these stones contained gold and silver, they subjected them to all the tortures of ancient alchemy, and the goldsmith's crucible, the forge, and the blacksmith's anvil, were employed in vain to elicit riches which existed only in the imagination.

Two miles south-east from Mr. Prince's, at the foot of Tashowa hill, a fifth mass fell. Its fall was distinctly heard by Mr. Ephraim Porter and his family who live within 40 rods of the place and in full view. They saw a smoke rise from the spot, as they did also from the hill, where they are positive that another stone struck, as they heard it distinctly. At the time of the fall, having never heard of any such thing, they supposed that lightning had struck the ground, but after three or four days, hearing of the stones which had been found in their vicinity, they were induced to search, and the result was the discovery of a mass of stone in the road, at the place where they supposed the lightning had struck. It penetrated the ground to the depth of two feet in the deepest place; the hole was about twenty inches in diameter, and its margin was colored blue from the powder of the stone, struck off in its fall.

It was broken into fragments of moderate size, and from the best calculations might have weighed 20 or 25 pounds.

The hole exhibited marks of much violence, the turf being very much torn, and thrown about to some distance.

It is probable that the four stones last described were all projected at the second explosion, and should one be discovered on the neighboring hill, we must without doubt, refer it to the same avulsion.

3. Last of all, we hasten to what appears to have been the catastrophe of this wonderful phenomenon.

A mass of stone far exceeding the united weight of all which we have hitherto described, fell in a field belonging to Mr. Elijah Seeley, and within 30 rods of his house.

A circumstance attended the fall of this which seems to have been peculiar. Mr. Elihu Staples, a man of integrity, lives on the hill at the bottom of which this body fell, and witnessed the first appearance, progress and explosion of the meteor. After the last explosion, a rending noise like that of a whirlwind passed along to the east of his house and immediately over his orchard, which is on the declivity of the hill. At the same instant a streak of light passed over the orchard in a large curve and seemed to pierce the ground.—A shock was felt and a report heard like that of a heavy body falling to the earth; but no conception being entertained of the real cause, (for no one in this vicinity with whom we conversed appeared to have ever heard of the fall of stones from the skies) it was supposed that lightning had struck the ground. Three or four hours after the event, Mr. Seeley went into his field to look after his cattle.—He found that some of them had leaped into the ad-

joining enclosure, and all exhibited strong indications of terror. Passing on, he was struck with surprise at seeing a spot of ground which he knew to have been recently turfed over, all torn up, and the earth looking fresh, as if from recent violence. Coming to the place, he found a great mass of fragments of a strange looking stone, and immediately called for his wife, who was second on the ground.

Here were exhibited the most striking proofs of violent collision.—A ridge of micaceous schistus lying nearly even with the ground, and somewhat inclining like the hill, to the south east, was shivered to pieces, to a certain extent, by the impulse of the stone, which thus received a still more oblique direction and forced itself into the earth to the depth of three feet, tearing a hole of 5 feet in length and 4 1-2 feet in breadth, and throwing large masses of turf and fragments of stone and earth to the distance of 50 and 100 feet. Had there been no meteor, no explosions and no witnesses of the light and shock, it would have been impossible for any person contemplating the scene to doubt that a large and heavy body had really fallen from the skies with tremendous momentum.

This stone was all in fragments, none of which exceeded the size of a man's fist, and was rapidly dispersed by numerous visitors who carried it away at pleasure. Indeed we found it very difficult to obtain a sufficient supply of specimens of the various stones, an object which was at length accomplished principally by importunity and purchase. From the best information which we could obtain of the quantity of fragments of this last stone, compared with its specific gravity, we concluded that its weight could not have fallen much short of 200 pounds. All the stones, when first found, were friable, being easily broken between the fingers; this was especially the case where they had been buried in the moist earth, but by exposure to the air, they gradually hardened. Such were the circumstances attending the fall of these singular masses. We have named living witnesses; the list of these may be augmented, but we consider the proof as sufficient to satisfy any rational mind. Farther confirmation will be derived from the mineralogical description and chemical examination of these stones.

The specimens obtained from all the different places are perfectly similar. The most careless observer would instantly pronounce them portions of a common mass, and different from any of the stones commonly seen on this globe.

Of their form nothing very certain can be said, because only comparatively small fragments of the great body of the meteor have been obtained. Few of the specimens weigh one pound—most of them less than half a pound, and from that to the fraction of an ounce. Mr. Bronson's piece is the largest with which we are acquainted; we possess the next, which weighs 6 pounds, and is very perfect in its characteristic marks, and we have a good collection of smaller specimens, many of which are very instructive. They possess every irregular variety of form which might be supposed to arise from accidental fracture with violent force. On many of them however, and chiefly on the large specimens may be distinctly perceived portions of the external part of the meteor.

It is every where covered with a thin black crust, destitute of splendor, and bounded by portions of the large irregular curve which seems to have enclosed the meteoric mass. This curve is far from being uniform. It is sometimes depressed with concavities such as might be produced by pressing a soft and yielding substance. The surface of the crust feels harsh like the prepared fish skin or shagreen. It gives sparks with the steel. There are certain portions of the stones covered with the black crust, which appear not to have formed a part of the outside of the meteor, but to have received this coating in the interior parts, in consequence of fissures or cracks, produced probably by the intense heat to which the body seems to have been subjected. The specific gravity of the stone is 3,6, water being 1. The color of the mass of the stone is mainly a dark ash or more properly a leaden color. It is interspersed with distinct masses, from the size of a pin's head to the diameter of one or two inches, which are almost white, resembling in many instances the crystals of feldt-

spar in some varieties of granite, and in that species of porphyry known by the name of *verd antique.*

The texture of the stone is granular and coarse, resembling some pieces of grit stone. It cannot be broken by the fingers, but gives a rough and irregular fracture with the hammer.

On inspecting the mass, four distinct kinds of matter may be perceived by the eye.

1. The stone is thickly interspersed with black globular masses, most of them spherical, but some are oblong and irregular. The largest are of the size of a pigeon shot, but generally they are much smaller. They can be detached with any pointed iron instrument and leave a concavity in the stone. They are not attractable by the magnet, and can be broken with the hammer.

2. Masses of yellow pyrites may be observed. Some of them are of a brilliant golden color, and are readily distinguished with the eye.

3. The whole stone is thickly interspersed with metallic points, many of them evident to the eye, and they appear numerous and distinct with a lens. Their color is whitish, and was mistaken by the discoverers of the stone for silver. They appear to be mainly malleable iron alloyed with nickel.

4. The lead colored mass which cements these things together, has been described already and constitutes by far the greater part of the stone. After being wet and exposed to the air, the stone becomes covered with numerous reddish spots, which do not appear in a fresh fracture and arise manifestly from the rusting of the iron.

Finally, the stone has been analysed in the laboratory of this College according to the excellent instructions of Howard, Vauquelin and Fourcroy. The analysis was hasty and intended only for the purpose of general information. The exact proportions, and the steps of the analysis, are reserved for more leisure, and may be given to the philosophical world through another medium. It is sufficient for the general reader to be informed that the stone appears to consist of the following ingredients:—

Silex, Iron, Magnesia, Nickel, Sulphur.

The two first constitute by far the greater part of the stone—the third is in considerable proportion, but much less than the others—the fourth is probably still less, and the sulphur exists in a small but indeterminate quantity.

Most of the iron is in a perfectly metallic state; the whole stone attracts the magnet, and this instrument takes up a large proportion of it when pulverized. Portions of metalic iron may be separated so large that they can be readily extended under the hammer. Some of the iron is in combination with sulphur in the pyrites, and probably most of the iron is alloyed by nickel.

It remains to be observed that this account of the appearance of the stone accords very exactly with the descriptions, now become considerably numerous, of similar bodies which have fallen in other countries, at various periods; and with specimens which one of us has inspected, of stones that have fallen in India, France and Scotland. The chemical analysis also proves that their composition is the same, and it is well known to mineralogists and chemists that no such stones have been found among the productions of this globe. These considerations, together with the facts that are immediately to be mentioned, must in connection with the testimony, place the credibility of the facts asserted to have recently occurred in Weston, beyond all controversy.

The falling of stones from the clouds is an event which has frequently happened in Europe, in Asia, and in South America. The accounts of such phenomena were, for a long time, rejected by Philosophers as the offspring of ignorance and superstition. Several facts of this kind, however, within a few years, have been proved by evidence so unexceptionable, as to overcome the most obstinate incredulity. It is now admitted not only that such phenomena have existed in modern times, but that the accounts of similar events in former ages are in a high degree probable. As this is the first time that stones are known to have fallen in this part of America, it may not be uninteresting to those who have paid little attention to this subject, or who still hesitate to admit that such things have happened, to see a statement of several similar events in other countries, and some of the evidence by which they are supported.

In 1492, on the 7th of November, at Ensisheim in Upper Alsace, a stone

fell from the atmosphere which weighed 260 pounds. Contemporary writers agree in stating, that on this day between 11 and 12 o'clock in the morning, a loud explosion was heard at Ensisheim, and that this stone was soon after seen to fall in a field at no great distance from the town. This stone, till within a few years, was preserved in the parish church of Ensisheim.

In 1762, two stones fell near Verona, one of which weighed 200 and the other 300 pounds.—Three or four hundred persons were witnesses of the event.

In 1790, on the 24th of July, a shower of stones fell near Agen, in Guienne. About nine or ten o'clock at night a meteor was seen moving through the atmosphere with very great velocity. A loud explosion was soon heard, which was followed after a short interval by a shower of stones over a considerable extent of country.

In April 1802, the same thing happened at L'Aigle. Biot, a member of the French National Institute, who visited the place to ascertain the fact, writes to this effect. Persons of all professions, manners and opinions, ecclesiastics, soldiers and laborers, men, women and children, agree in referring the event to the same day, the same hour, and the same minute. They say they saw the stones descending along the roofs of the houses, break the branches of the trees, and rebound after they fell upon the pavement. They say they saw the earth smoke around the largest of them, and that the stones were still hot after they had taken them in their hands. The mineralogical collections formed on the spot with the greatest care, contained nothing of the kind.—On a sudden, and only since the time of the meteor, these stones have been found, and within a certain extent.

Within fifteen years past the falling of similar bodies, under similar circumstances, has happened in Portugal, Bohemia, France, Great Britain, India and South America.

To account for the existence of these stones, various theories have been formed by philosophers. Some have supposed them to be only common stones struck with lightning and partly melted. But this theory has now no advocates. A less fanciful hypothesis is that they are masses of matter thrown from volcanoes. But to this there are serious objections. No such bodies are found near the craters of volcanoes, or are known to be projected from them. And in many instances these bodies have fallen several hundred and even several thousand miles from any known volcano. Mr. Edward King has varied this theory, and supposes that these substances are thrown from volcanoes not in solid masses, but in the state of ashes or dust. He supposes that these ashes descending in a cloud become condensed, take fire, and produce numerous explosions. According to him, the pyritical metallic, and argillaceous particles melt, are suddenly chrystallized and consolidated and fall in masses to the ground. This explanation evidently involves as great difficulties as those which it is intended to obviate. Some philosophers have supposed that these stones are thrown from terrestrial comets. Not to mention any other objection to this hypothesis, it will by no means account for such a phenomenon as appeared at Sienna in 1794, when stones descended, not from a moving meteor, but from a luminous cloud. Other philosophers ascribing to these stones an origin still more extraordinary, suppose them to be projected from the moon. Admitting that bodies can be projected beyond the sphere of the moon's attraction, they must move round the earth in one of the conic sections, and all the difficulties attending the preceding hypothesis, embarrass this. The subject must be acknowledged to be involved in much obscurity, and the phenomenon, till we are possessed of more facts and better observations, must be considered inexplicable.

POETRY.

A HYMN for CHRISTMAS-DAY.

I.

WE join the angelic train,
To bless the glorious morn,
When, man's redemption to obtain,
A God on earth was born.

II.

Who fram'd this world beneath,
And all those spheres on high,
Deign'd in an infant's form to breathe,
On Mary's breast to lie.

III.

Pain, poverty, disgrace,
And every sinless grief,
Obscur'd the lustre of his face,
To yield mankind relief.

IV.

His life the law fulfill'd,
His suff'rings pardon bring,
Hail! mighty Savior! justly styl'd
Our Prophet, Priest and King.

V.

Divine Instructor hail!
Whose precepts form our lives;
Nor will implor'd assistance fail
The soul that truly strives.

VI.

Hail Savior of our race!
Our sacrifice for guilt!
Who freely in the sinner's place
Thy cleansing blood hath spilt.

VII.

The willing knee we bow,
And hail thee sovereign Lord;
Forever, King of saints, be thou
Belov'd, obey'd, ador'd.

RELIGION.

AN OCCASIONAL HYMN.

THRO' shades and solitudes profound,
The fainting trav'ler winds his way;
Bewildering meteors glare around,
And tempt his wand'ring feet astray.

Welcome, thrice welcome to his eye,
The sudden moon's inspiring light,
When forth she sallies thro' the sky,
The guardian angel of the night!

Thus mortals blind, and weak, below
Pursue the phantom bliss, in vain;
The world's a wilderness of woe,
And life a pilgrimage of pain!

'Till mild RELIGION, from above,
Descends, a sweet engaging form,
The messenger of heavenly love,
The bow of promise in a storm!

The guilty passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge, depart,
And folly flies her chast'ning rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way and leads the soul.

At her approach, the grave appears
The gate of paradise restor'd;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptiz'd with her renewing fire,
May we the crown of glory gain:
Rise when the host of heaven expire,
And reign with God, forever reign!

ODE TO SICKNESS.

NOT to the rosy Maid, whom former hours
Beheld me fondly covet, tune I now
The melancholly Lyre: no more I seek
Thy aid, *Hygaia!** sought so long in vain.
But 'tis to thee, O *Sickness!* 'tis to *thee*
I wake the silent strings, accept the lay:
Thou art no tyrant warring the fierce scourge
O'er unresisting victims—but a nymph
Of mild, though mournful mien; upon his brow
Patience sits smiling, and whose heavy eye
Tho' moist with tears, is always fix'd on Heaven.
Thou wrapp'st the world in gloom, but thou cans't tell
Of worlds where all is sunshine; and at length
When thro' this vale of sorrow, thou hast led

* *The Goddess of Health.*

Thy patient sufferers, cheering them the while
With many a smile of promise; thy pale hand
Unlocks the bowers of everlasting rest:
Where death's kind angel waits to dry their tears,
And crown them with his amaranthine flowers.
Yet I have known thee long! and I have felt
All that thou hast of sorrow.—Many a tear
Has fallen on my cold cheek; and many a sigh
Call'd forth by thee, has swell'd my aching breast:
Yet still I bless thee, O thou chastening power,
For all I bless thee! Thou hast taught my soul
To rest upon *itself*; to look beyond
The narrow bounds of time, and fix its hopes
On the sure basis of eternity.
Meanwhile, even in this transitory scene,
Of what hast thou depriv'd me? Has thy hand
Clos'd up the book of knowledge; drawn a veil
O'er the fair face of nature; or destroy'd
The tender pleasures of domestic life?
Ah no! 'tis thine to call forth in the heart
Each better feeling; thou awakenest there
That unconfin'd *philanthropy* which feels
For all the unhappy: that warm *sympathy*
Which, casting ev'ry selfish care aside,
Finds its own bliss in seeing others blest.
That *melancholy*—tender, yet sublime.
Which, feeling all the nothingness of earth,
Exalts the soul to heaven; and more than these,
That pure *devotion* which, even in the hour
Of agonizing pain, can fill the eyes
With tears of ecstacy; such tears perhaps
As angels love to shed.
These are thy gifts, O *Sickness!*—these to me
Thou hast vouchsaf'd, and taught me how to prize.
Shall my soul shrink from aught thou hast ordain'd?
Shall I e'en envy the luxurious train
Around whose path prosperity has strew'n
Her gilded toys?—Ah! let them still pursue
The shining trifles; Never shall they know
Such pure and holy pleasures as await
The heart refin'd by suffering.—Not to them
Does fancy sing, her wild romantic song—
'Tis not for them, her glowing hand undraws
The sacred veil that hides the angelic world.
They hear not in the music of the wind
Celestial voices that in whispers sweet
Call to the flowers—the young and bashful flowers!
They see not, at the shadowy hour of eve
Descending spirits, who on silver wing
Glide thro' the air, and to their harps divine
Sing in soft notes the vesper hymn of praise;
Or, pausing for a moment, as they turn
Their radiant eyes on this polluted scene,
Drop on their golden harps a pitying tear.
Prosperity! I count thy gifts no more.
Nor *thine*, O fair Hygaia! Yet to thee
I breathe one fervent prayer: attend the strain.
If for my faded brow, thy hand prepare
Some future wreath; let me the gift resign.
Transfer the rosy garland; bid it bloom
Around the temples of that friend belov'd,†
On whose maternal bosom even now,
I lay my aching head! and as I mark
The smile that plays upon her speaking face,
Forget that ever I have shed a tear.

L.

† *Mrs. Currie, of Boston, Mass.*

Parental Government—

A PRIVILEGE TO YOUTH.

'Tis Education forms the common mind,
Just as the twig is bent, the tree's inclin'd. POPE.

FAMILIES are the nurseries of societies and states. The trees, transplanted from them, into groves and orchards, continue to grow in the same direction, they had previously taken. This consideration leads the skilful gardener to be peculiarly attentive to their growth in its first stages. He often and criticallly examines them; roots out noxious weeds; carefully prunes off useless branches; and suffers not a single shoot to remain, which is neither ornamental, nor valuable. Thus faithful parents watch over their tender offspring; learn them early to submit by checking the first signs of disobedience; and nip every opening vice in the bud.

The advantages, accruing to youth from subjection to parental authority, are so numerous, that it is difficult to determine, which had better be selected to impress the mind with the importance of the subject. Persons never feel more capable of governing themselves and providing for their own welfare, than from the age of fourteen to twenty-one. Yet it is notoriously true, that, in no period of their existence, are they so *completely* unqualified to act without restraint. There is no period, in which they have so *much* need of the counsel, advice and control of those, who have passed this critical juncture. Less wisdom and vigilance are necessary to preserve the infant, than the youth, from danger and ruin. The reason is obvious. At this time of life, their sprightly imaginations paint anticipated scenes of enjoyment in the most glowing colors; their passions strong and vigorous are easily blown into a flame; their thirst for unbounded liberty is ardent; and they vainly flatter themselves, that if they were only freed from the subjugation of minority, they could gratify all their desires. Their judgment being immature and their appetites for pleasure insatiable, they are exposed to every species of excessive indulgence. To the great susceptibility of impression, we are chiefly to compute the eccentricities, indiscretions and volatility of youth. Almost every object, being new, deeply affects them, and, by the force of novelty, they are allured into many irregularities. How vastly important, that they should now have an experienced guardian to warn them of latent evils, by his friendly admonitions, and prohibit them, by his reasonably strict commands, from rushing into irretrievable infamy and disgrace.

It is of unspeakable consequence to young persons, that they have more restraints, than they are capable of imposing on themselves. For such is the strength of their passions, that the feeble dawning of their own reason is by no means sufficient to direct them. Their reason is like a moderate wind, which indeed blows in a right direction; but their passions, like an impetuous torrent, drive them the contrary way.

Innumerable facts, in perfect concurrence with the most enlightened dictates of the understanding, evince the truth of the proverbial saying, that "those, who never knew how to obey, will never

know how to govern." Witness those heads of families, who were never in a state of subjection. They either govern their children and domestics with more than despotic tyranny, or grant them more than democratic liberty. Persons, who have been educated in this way, or rather who have never had any education, make wretched members of society, "It is good for a man," says the prophet, "that he bear the yoke in his youth." This has been often verified by experience. In our journey through life, we meet with unavoidable disappointments; and frequently receive treatment not very congenial to our feelings. But persons, who have never had their inclinations crossed, nor their patience tried; take *great* affronts at *small* offences, and, considering them as insupportable evils, they determine to seek redress. They murmur and rave, and not only disturb the peace of their own houses; but keep up a perpetual clamor about a *mere nothing*, till the whole neighborhood becomes a *perfect Bedlam.*

Parents! these are demoralizing times. Infidelity prevails. Are not many of your sons, leagued together for the purpose of proving the *Bible a forgery* and the *immortality* of the soul a *delusion?* Search faithfully and diligently into this matter!! That you may have a proper sense of the importance of your duty, read attentively the third chapter of the first book of Samuel; and be exhorted no longer to deprive your offspring of the precious privilege, good family government. Unless a general reformation speedily take place, we have reason to fear the worst of consequences. For pure family democracy is of all kinds the most alarming.

Youth, be entreated never to resist the lawful authority of your parental guardians. You ought always to be jealous of your own judgment, when it is opposed to the experience of riper years. Be cautious how you listen to such as entice you to disobey. Beware of the fascinating charms of *infidel philosophy.* Her embrace is *fatal.* For, in the *awful* moment, when the sweet, the consolatory balm of religion is *most* needed, she fills the flesh of her votaries with thorns, and their *hearts* with barbed arrows. DISCOS TANTALOS.

A Description of the Person of Jesus Christ, &c.

As it was found in an ancient manuscript, sent by Publius Lentulus, President of Judea, to the Senate of Rome.

THERE lives at this time in Judea, a man of *singular* character, whose name is Jesus Christ. The barbarians esteem him a prophet; but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or a touch. His person is tall and elegantly shaped; his aspect amiable and reverend. His hair flows in those beautiful shades which no *united colors* can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head dress of the sect of Nazarites. His forehead is smooth, and his cheeks without a spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry: his beard is thick and suitable to the hair of his

head, reaching a little below his chin; and parted in the middle, like a fork: his eyes are bright, clear and serene. He rebukes with majesty; counsels with mildness; and invites with the most tender and persuasive language. His whole address, whether in a word or deed, being elegant, brave, and strictly characteristic of so exalted a being; *no man has seen him laugh;* but the whole world has frequently beheld him weep; and so persuasive are his tears, that the multitude cannot withhold their tears from joining in sympathy with him. He is very modest, temperate, and wise. In short, whatever this phenomenon may be in the end, he seems at present a man of excellent beauty and divine perfections, every way surpassing the children of men.

Anecdote.

NOT long ago, one of those vulgar bucks, who delight in nothing so much as *a laugh at the parson*, happened to encounter at an inn, a clergyman who had that day come by invitation, from a neighboring town, to preach a charity sermon, and was preparing to return home. The buck, being apprized of this circumstance, could not slip so fair an opportunity of indulging his favorite amusement.—"Doctor," said he, "what will you take for the sermon you preached to day? They say it is a d-v-'ish good one."—The clergyman astonished at this address, replied, "Sir, I have no intention of selling it." The evident confusion of the latter, gave fresh spirits to his assailant, who called out so loud as to attract the notice of several persons in the room. "Blast it, Doctor, I seldom go to church, and I should like to have something of the kind to amuse me, whenever I am seized with a fit of devotion. Once again, what will you take for your sermon? I want it, Parson," throwing down a guinea. The clergyman, finding by this time, that the eyes of all the company were upon him, said, "Sir, that is no price for a good sermon." The buck beginning to feel the delight of an approaching triumph over divinity, threw down another guinea; which being still declared too small a price, he followed it with a third. The clergyman very deliberately took up the three guineas, and laid the sermon upon the table. "There, Sir, it is a bargain," said he, and instantly stepping to the treasurer of the charity, he presented him with the money, for the use of the poor.

On returning to the inn, the buck, who had begun to view the matter in another light, wished his Reverence to return the pieces, the proposal having been made in a jest. "No, replied the clergyman, I am very well satisfied that my efforts in the pulpit have been surpassed by my address at the bar. I feel the happiness of having done a service to those who needed charity. The sermon may be of some use to you; it may lay some restraint upon your folly, whenever you shall, in future, be disposed to raise *a laugh at the parson.*"

OBITUARY.

Died in this city on Sunday the 15th Nov. Mrs. *Betsey Hatch*, Æt. 21, consort of Mr. Lausus Hatch. In her death her husband laments the loss of a beloved wife, and her acquaintance an esteemed friend. *Blessed are the dead who die in the Lord, even so saith the spirit, for they rest from their labors.*